TO ALL PARENTS OF CHILDREN

Upon the Face of the whole

EARTH.

That your Children you may ne better train up in the right way nat they ſhould goe therein, ſomething of he true way it ſelf is diſcovered, That niquity may not be received by tradition from Parents to Children, and ſo from one Generation to another, but that your Children may come to Chriſt, and be Children of God, and ſo be a comfort unto you: Therefore is this ſent among you every where in love to your Children and you.

Written by *Humphrey Smith.*

LONDON,
for *Tho. Simmons* at the *Bull and Mouth* near *Alderſgate*. 1660.

To all Parents of Children upon the Face of the whole Earth.

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FRom the Bowels of Gods infinite Love unto a tender seed of him not known nor brought forth in tender Babes, am I moved to you to write; that your Children you provoke not to wrath, nor draw forth their minds into unrighteousness, neither be ye examples of rashness, nor frowardness, neither teach ye them that when they are little, (to please your vain minds) which you must chastise them afterwards to leave again; neither teach ye them to be proud, by drawing forth their minds to look at foolish toyes, which you in the transgression have put upon them, in any manner of dressing, which is needless; for this know, that in so doing you bring them from being such, of whom the Kingdom of God doth consist, to be children

of the Devil, who is the father of pride, which many harmleſs Children would not come unto, were they not trained into it, by ſuch as are in pride already: Neither teach ye them to ſtrike in the leaſt, nor provoke them to have any delight to ſee ſtriking; for thereby afterwards they come to ſtrike one another, and hurt one another, and ſo you teach your own Children to be unnatural one to another, and you unnatural to them, in teaching them to ſtrike one another; and then when they are a little grown up, to ſtrike and beat them for ſtriking one another, the which you taught them: Neither teach ye them to ſpeak wicked words, nor many words, for in the multitude of words there wants not ſin: Neither teach them to call names in the leaſt, nor any ſuch thing, as you will anſwer it for their ſouls, in the great and terrible day of the Lord, *for in theſe things is greater weight then many thouſands are aware of:* And for want of taking heed of theſe things, in the true fear of God, Children have grown up in *theſe* and the like things, to be a great greif unto their Parents, of whom they learned it; And ſome beat their Parents, being taught thereunto when they were little, and ſo trained up out of the fear of the Lord; *and by this is wicked-*

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neſs received by tradition, and nurſed up from one Generation to another, that Nations are overſpread with ſin and iniquity, and Towns and Countries are filled with all abominations, whereby the Lord of Heaven and Earth is grieved.

Therefore of theſe things be ye all warned, for this do I know, that *in many tender Babes and young Children*, there is a meek, innocent, harmleſs principle from God, who willeth not the death of any; and they have a light from Chriſt, that lighteth every man that cometh into the world; which light is in them: And he ſaid, *Suffer little children to come unto me, and forbid them not, for of ſuch is the Kingdom of God*, who come unto him that is meek and low in the heart, therefore you ſhould ſuffer them, to keep unto, and come unto that which is meek and low in the heart; *For that which may be known of God is manifeſt in them*: And Chriſt the light had a love to *little Children*; and ſaid, *He that will enter the Kingdom of God, muſt become as a little Child*: Therefore woe be to you if you teach, and cauſe ſuch to become the children of the Devil, by following your deviſed fables, and evil examples, and wrong guidance in your own rebellious wills: For behold and look upon

young Children, and ſee how innocent and lamb-like they look; and conſider if every thing were not good as God made it: And how much more, if they were brought forth in the Covenant of God, and wherein have they delight in pride or any covetouſneſs, or any manner of cruelty; and is it not better for their ſouls, if you let them keep in that ſtate, and ſo to ſuffer them to come to Chriſt, who ſaveth from ſin, and his power keepeth out of ſin, and his light in the Conſcience condemneth for ſin where it is, and he cometh to deſtroy the works of the Devil: Therefore you ſhould conſider, that you are far from Chriſt, if you teach ſuch the works of the Devil, that never knew it; and teach Children to enter into ſin, which ſeparateth them, and you from God, and keep you for ever from Salvation, unleſs you come through judgement out of it again, which many come ſhort of, and moſt attain not unto, *for few there be that enter in at the ſtreight gate.*

And that you may the more conſider my words, and come into moderation and the wiſdom of God, in theſe and all other things, to walk exemplary before your Children, and to be to them patterns of gravity, meekneſs, and ſobriety; therefore ſhall I ſet before your eyes, ſome plain and ſimple truths

of

of my experience when I was a Childe.

Firſt, as concerning tenderneſs, my heart was much affected therewith, and tears was as my meat and drink night and day: And often was my heart refreſhed with love from God, when I came unto that, which came from Chriſt *the man of ſorrows, who ſaid, come unto me; and ſuffer little children to come unto me*; but many deſpiſed my tears, and villified my mournful ſtate, not knowving, as they ſaid, vvhat the matter vvas vvith me; and much provocation vvas uſed to get me out of that condition, and as I grevv up, to hurry me into the earth, vvhich brought much diſturbance upon my fooliſh deſpiſed ſtate, that fear and terror then entred upon me, and gaſtly dreams in the night, and ſometimes ſtrange viſions, in which I ſhould cry out, and ſpeak aloud, to the raiſing of all in the houſe, who with all the means they uſed, could not get me out of it, which even aſtoniſhed the Parents with fear, which things I well remember; and by the violent, fierce, wrathful nature, that ruled in others, was my quietneſs diſturbed, which begat wrath and anger in me again towards them, which may be a warning to you; yet ſomething of God in me was not wholly overcome: And the firſt words, ac-

cording to Scripture, that pierc'd my heart, and remained with me, was, *He hath filled the hungry with good things, and the rich he hath ſent empty away.*

The which words remained as a thing printed and ſealed in my heart, from the pure love of God, and my meditations of him, and his love, was exceeding prevailent upon my little tender heart, being a Child, and ſo much the greater was my grief, when by the earthly mindedneſs, and wrathful haſty nature in Parents, and others, I was even forced out of it, and ſo provoked to wrath, grief, and diſcontent; *And not ſuffered to come, nor keep to Chriſt, who ſaith, I am the Light*, which I felt meek, and low in the heart; therefore was my trouble great many times, and wrath and haſtineſs began to have entrance in me, the which being ſenſible of, and finding a love towards God to be much more precious then any thing of the world; and having a hope towards him, I do affirm, That when I was a *little Child*, I ſhould and did often pray to God (believing there was a God, though I knew him not) even earneſtly did I pray with tears, and my heart was opened with his love, to whom alſo I ſhould make my complaint in ſecret ſometimes upon my knees, when I could get into ſuch a place,

place, that none could see me, nor at all come to know it: And sometimes as I went along the way, when it come into my heart, then should I even as it were beg and cry with many tears, and had boldness towards God, as towards a familiar friend, though much in submission and fear, as one unworthy, because I had sinned against him: And for these things I had no creature to be my example, nor to learn it of, and not knowing nor hearing of any that did the like, I durst not let any know of it, nor wherefore I did so often weep, when they did see me, for I saw none but despised that condition, and were unsensible of my state.

And so having not any that was sensible of that tender principle of God in me, to cherish that, or be a help to me in it, but all as I grew up, to nurse up the evil earthly thing that was begotten in me, as I said before, by that nature my leaders were in; and as I grew in years, so that was apt to grow in me, my natural father being more eager then most men, in labouring and caring for earthly things, that when I grew to the age of six or seven years and upwards, there was seldome one day in six, but he caused me to cry bitterly, and through provocations continually thereunto, the earth and darkness

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got entrance in me more then before, and the tender principle of God in me was vailed from me, and so became in after years as *a child of wrath*, disobedient to God, as I have written in a Book titled, *Man driven out of the Earth*, wherein is declared the dreadful indignation of God that after came upon me (because of that wicked nature which I was led into) before I came into this peace with God, which now I do enjoy with him for ever, whose name my Soul doth magnifie for evermore.

And this I do write to be an insample unto you, and a warning, that you may not bring your Children into the like alienation, torment, and condemnation as I was, and the more especially, because that few afterwards do return to God with all their hearts, and enter in at the streight gate. And this you may also consider, that this I write in plainness, and true love to you and your *Children*, for the good of body and soul, that in the fear of the living God, you may train them up, so may you have comfort in them at the last, and they may grow up in the wisdom of God, to rule over such outward earthly things, as the Lord or you may commit into their hands; for this you may or should know, that such as truly fear God will do no evil,

evil, nor waſt the Creatures upon their luſt; and if you teach them to waſt the Creatures of God in pride, luſt, vanity, and needleſs things when they are young, how can you expect, but they will abuſe, ſpend, and waſt your eſtate when they are grown up; and ſome have been bred up ſo high in pride, that when they have wanted to maintain that, and other wickedneſs, they have robb'd and ſtole to maintain it, and at laſt with ſhame come to untimely ends; and many things might be named which with the light you may alſo ſee and know that theſe things are of great concernment both for body and ſoul, and for your good and your *Children*.

Therefore that it may go well with them and you, and that God may do them good at the latter end, let all your Children every where be trained up *in the way that they ſhould go, which way is Chriſt*, and he ſaith, *I am the Light*, and the Light in them will let them ſee, that they ſhould not lie, nor ſpeak wicked words, nor do any violence one to another; and ſo you are to train up your Children in the light, for the light is the way in which they may come to know God, and hear his voice, for God ſpeaks by him that is the Light: And God called *Samuel* being yet a Child, and *Ely* bid the Child

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anſwer the call of the Lord, And the Child who anſwered the call of the Lord, reproved old *Ely* the Prieſt, for that Prieſts ſons were ſons of *Belial*, and knew not God, and their ſons of his were the firſt Prieſts that ever took Tithes by force, and they and their father came to an untimely death, under the judgements of God, which is alſo to follow upon all them Prieſts that take Tithes by force: And certainly when I was a Child the Light of Chriſt in me did let me ſee the abominations of the Prieſts practices, and did ſpeak againſt their way of ſprinkling Infants, and ſaid I ſhould never ſtand as a God-father for any (nor never did) whereat a man ſwore at me, and ſaid, it was pitty any one did it for me, but I ſaid, I mattered not if they had never done it, for I was never the better, though I had never heard any one ſpeak againſt the things, nor did not until many years after; and ſo that which is now my guide is the ſame which was in the beginning before the ſin, *and no other foundation* I never knew, neither can another *foundation* be laid in any, then that which is already laid, which is *Chriſt within the hope of glory*; and he ſaith, *I am the Light, come unto me*, and *ſuffer little children to come unto me, for the Kingdom of God is of ſuch*, as

comes

comes to him meek and low in the heart, who ſaveth from ſin: and certainly I never knew the Kingdome of righteouſneſs and peace, until I became again as I was, when I was a little Child; And how hard is it to come again into that ſimple innocent ſtate, when degenerated from it, let Gods Witneſs in the Conſcience anſwer. Therefore is this written, that you may not ſhut up the Kingdome of Heaven from your *Children*.

Secondly, Take heed how you cauſe or ſuffer your Children to bable many vain words with their tongues, with a delight to hear them prattle when there is no need, for thereby afterward the tongue becomes an unruly member, *ſet on fire of hell*, Jam. 3. 6. as I have found and born the fierce indignation of the Lord for; and many *little Children* would not come to ſpeak ſo many vain words, and evil words, which *corrupts the good manners*, if they were not much provoked thereunto; and ſeeing people delight to hear them ſpeak the moſt crafty words, which are from the ſubtilty of the Serpent; and many ſend their Children abroad among other wild people, or perſons, to have them learn ſubtilty, and craft, to ſpeak their words from, and how to

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be hardy, or too hard for others by ſubtil words, and lyes alſo, in buying and ſelling, and when they have learned it, ſay *they can live any where*, and that they can *ſhift for themſelves*, *and live by their wits and forecaſt*, which is indeed oft-times to deceive others; and yet there is ſuch a plain, honeſt, ſimple Principle in ſome, that they can never be brought into ſuch ſubtil words, nor into ſo many words as others, though they themſelves have much indeavoured to attain it, but they have been more plain and ſimple, *and the Lord preſerveth the ſimple*, *Pſal.* 11. 6. and ſuch ſometimes could not defend their own cauſe, but were pleaded down when their cauſe was juſt, by others that had learned more of the Serpents ſubtilty, which the vengeance of God will one day come upon, when the Lord avengeth the cauſe of the oppreſſed.

And in this I have had alſo much experience, for when I was a Child I ſaw much into the vanity of needleſs words, and was very backward a long time in ſpeaking, and in that, and ſome other things, much differing from other Children, and many thought I would have been a fool, as they call it, who deſpiſe *the fooliſhneſs of God*, and therefore oft-times much means was uſed

uſed to cauſe me to ſpeak, and many provocations long together, & yet not at all ſcarce make me ſpeak one word ; for I ſaw then it was needleſs, and could not ask one *how he did* when I ſaw he was well, nor anſwer that which was needleſs ; and when I was a little grown up, and ſent upon any ſmall errand, I ſhould deliver my meſſage in very few words, that people thought I would be never like a man; and about ten years of age my father, in the fleſh, would ſometime ſend me to market, and it was long before he, and all others, could make me ask any more then the price he did allow me to ſell at ; or if he did not ſet me a certain price, then I ſhould reſolve of a price in the mind, according as I ſaw the market, and ſo I often ſold with the cheapeſt, being loth to take too much, and therefore was often eſteemed and called a *fool*, and a *dunce* ; but it had been eaſier for me, if I had never been drawn out of that ſtate, *when I was taught of God, to do unto others, as I would be done unto*, and was fearful to ſtrike any one, but rather gave way to them that ſtruck me, and ſo was by many of my equals abuſed, and it was hard for me to take away the life of any Creature, and pleaded much againſt it with my father and mother, when they commanded

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Earth require it of you, in the day of his fierce wrath, when you will not be able to *answer him one of a thousand*, and leaſt you bring your tender ſimple Babes, to be Children of the Devill, and then it be not in your power to bring them back out of that ſtate again, but they die in their ſins, upon whom the wrath of God abideth.

Therefore as you love and tender their good, both of ſoul and body, ſee that you keep, and in all things bring them to Gods Witneſs in them, and that will judge, and reprove them for any evill they have done, and will keep them more out of all evil, then you by any other reproof can doe, and will anſwer your chaſtizing for any evill to be juſt, when done in the true moderation, not exceeding the offence committed, nor proceeding from the leaſt motion of the wrathfull nature in you (mark that.)

Thirdly, Take heed of provoking your children to unquietneſs, neither diſturbe them of being quiet, for many are not content to ſee them ſober and quiet, but are provoking them to lightneſs, and vain paſtime, when they would be ſober like

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Pſal. 4. 4. For when I was a Childe I
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and grieved, ſometimes on firſt dayes, or when I could, I ſhould get into ſome Wood, or place ſo private, that none ſhould find me, and there wait in quietneſs three or four houres, and ſometimes the Love of God would break through me, and his *Word* would make my *heart* ſoft, and I felt the ſame then which now is my life; And now I know, that thoſe that *wait on the Lord renew their ſtrength*, and though it is written, the *Lord was weary of the peoples ſacrifices, and with their words*, *Mal.* 2. 17. Yet it was never written in Scripture, that the Lord was weary of thoſe that *waited* upon him; Therefore you ſhould ſuffer your Children to wait upon God (or at leaſtwiſe to be quiet) and that which may be known of God is manifeſt in them, *Rom.* 1. 19. and the Lord hath not left himſelf without a Witneſs in every Conſcience, and it is *Chriſt that is given for a Witneſs*, Iſaiah 55. 4. and his light ſhineth in their hearts, who ſaith, *come to me, and learn of me*, for he is the Shepherd and Biſhop of the ſoul, who teacheth all to profit, *Iſaiah* 48. 17. *And is that true Prophet, which who ſo hears not, the ſoul is cut off*; and certainly

my ſoul was cut off from the Life, when I was forced from hearing his voice in me, that is *a man of ſorrows, and as a Lamb dumbe*; therefore take heed of provoking your Children to hearken to a ſtranger, or another Teacher then he that is a *living Miniſter within the vail, and the vail is over the heart*, where I have found that *Inſtructor that ſhall never be removed*, but all Teachers without may be removed, and Prieſts and men may die, *but this abides a Prieſt for ever, being made by the power of an endleſs life*, Heb. 7.

And ſo now all ſuch as come to know ſomething of God in them, they alſo come to ſit in ſilence, and quietneſs, to receive inſtructions from God, which is no new thing invented by the will of man, or learned one from another, but is the ſame with that which guided the Prophets, and was in my heart from God of a Child, and I do affirm in the preſence of the Lord God, *that I had never returned out of that degenerate ſtate* which I was hurried into, from the meaſure of the breath of life in me, *if I had not waited in, and been obedient unto the light of Chriſt, which was in me of a Child*; and

you

you may all mind, that all along there hath been ſomething in you, which in ſecret did reprove you for ſin, and will let you ſee the ſins of your youth, or childhood, and that is the light of Chriſt, the Son of God, *who ſo loved the world, that he gave his Son a light into the world; and the world is ſet in the heart, Eccleſ.* 3. 11. that all men through him might believe, and be ſaved from wrath to come; and that is it that is given for a Witneſs, and the Witneſs is alſo in the Conſcience of a Child, which will teſtifie againſt it after it hath done evil, and the countenance will fall like *Cain*, but before they have done evil they are not aſhamed, as *Adam* being innocent; and if they be falſly accuſed of an evil they have not done, they will have boldneſs therein, and the Witneſs in them will juſtifie them; and the Witneſs is given of God to be a leader, *Iſaiah* 54. 4. and a Captain, *Heb.* 2. 10. and a Saviour, *Matth.* 1. 21. and the Lord in the midſt is mighty to ſave, *Hoſea* 11. 9. and this is freely given to every one without money, and without price, ſo that there is neither *Jew* nor *Greek*, *Barbarian* nor *Scythian*, bond nor free, but Chriſt is all, and in all;

and he is called *a Witneſs*, and the light of the Gentiles; and he ſaith, I am the light, believe in the light, and God is light, who is above all, and through all, and in all, *Epheſ.* 4. 6. and he hath placed a ſufficient meaſure in every one, *Pſal.* 46. 5. *Heb.* 8. 10. 11. which was my Teacher when I knew no other, and before I knew what it was, and is my Teacher now, and is the ſame as ever it was, and *doth not change*; and this is that which comes from God, and is not put in them by man nor humane learning, but men by their eloquent ſpeeches and vain deceit may lead them forth from that *in them*, and ſo break the Command of Chriſt, who ſaid, *goe not forth*, *Matth.* 24. 25. and then when they are lead *forth* after *Loe here*, and *Loe there*, from the Rock, which is Chriſt, the light within, and from the ſure *foundation* which God hath laid, and no man can lay another, though they deſpiſe this, and reject, and refuſe this precious Corner-ſtone, which is the light that ſhineth in the heart to give the knowledge of God, from the which being led by the ſubtilty of mans fallen wiſdom, then are they lyable to follow any deviſed fables, and imaginations,

and

and ſects, and opinions, and to be ſcattered upon every dry, barren, and dark mountain, as the Lord knoweth I was long, not knowing where to find reſt, having been hurried from, and led out from my true guide, from and by the which at firſt I could pray with the ſpirit, as in meaſure the ſpirit that was within helped my infirmity, with ſighs and tears, which being led out from, and the tender motions of it quenched, then after I grew up was taught to ſay prayers, and ſome prayers that others learned out of Books, and this they laid upon me to ſay every night, but I found that was juſt *as drie heath in ſtead of a honey-combe before.*

And ſo being led on in a form, and to look after things, and Teachers without, the Light within became darkened, and my underſtanding of the Son of Gods love, ſhed abroad in my heart, which ſometimes being ſenſible of, I began very young to look after Prieſts and Sermons, and thought to have found the true *thing* again there; but as true as the Lord God of Heaven and Earth liveth, *they did me more harm then all the reſt*, and led me farther from my Teacher, and from the ſence of the feel-

ing after God, *Acts* 17. 27. to find him neer me then ever, and withall begot in me abundance of the Serpents ſubtilty, and the more becauſe I being ſenſible of a want in me, received their fair ſpeeches with much eagerneſs, and earneſt deſires, believing them that that was the way to peace; ſo that I grew much into that knowledge *which puffeth up*, and did indeed *increaſe* my *ſorrow*, and ſo by them was I deceived, *the Lord God knoweth I lye not*, but ſpeak the truth in plainneſs, having not envy towards any of their perſons; and this is the very truth of my heart, in the preſence of the living God, that it was more harder for me to leave and deny, and know redemption out of that, which I learned from, and among the Prieſts, then to leave the fruits of all the ſin that ever I by temptations did run into, and my witneſs herein will abide in me for ever.

Therefore let the Lord God be the Teacher of your *Children*, who hath given them life and being, and a better Teacher you cannot provide for them, nor direct them unto, and that which may be known of God is manifeſt in them, and let that lead them, and guide them in his fear; and you

you are to let them underſtand, that they ſhould do and ſpeak juſtly, according to that Witneſs of God in them, which will let them ſee when ever they are tempted to ſpeak a lie, or ſay they have done ſuch a thing as you commanded them, and have not; and will let them ſee they ſhould be faithful and diligent unto you in all things, that are juſt in the ſight of God; and other things you ſhould not require of them, leaſt you grieve them, but examples of righteouſneſs ſhould you be in all your words and actions unto them, and if you are not able to ſet them to ſchoole to learn to read, yet they have *the light from Chriſt* in them already, and that *will ſhew them plainly of the Father*, and he that is the *light is the good old way*, in which the waytaring men, though fooles, cannot erre.

And if you ſet them to ſchool never to long to read, and write, and with their learning to ſearch the Scriptures, which is good, yet they are to *come to Chriſt the light, that they may have life*, and they are to *learn of him, and follow him*, and ſo to learn Chriſt as to know him to be in them the hope of glory, and the *way* out

of

of ſin, and unto the Father, his will in all things made manifeſt to obey, rather then man, that ſo it may go well with them, and that they may come to receive a bleſſing from God, and be a comfort to their Parents who fear him, and at laſt in Gods everlaſting Covenant lie down with peace and reſt.

AND all you young Children who are growing up into years of diſcretion, this you are to underſtand, that you have not made your ſelves, but were created by the Lord God of Heaven and Earth, who ruleth over all mankind, whoſe preſence is every where, and filleth Heaven and Earth, and knoweth the ſecrets of all the hearts of the children of men, and ſheweth unto man (both old and young) what is his thoughts, from whom the leaſt evil cannot be hid, who is dreadful in holineſs, and juſt in his judgements, and righteous in all his wayes, and his preſence is near unto every one, and from his all-ſeeing eye can no one hide his deeds, and before him ſhould you fear for ever, and

and learn in his fear to walk, which will keep you out of evill, and greive ye not his ſpirit, leaſt he refuſe to help you in your great diſtreſs, neither provoke the Lord againſt you by learning wickedneſs among the ſons of men, who are all aſtray from the lowly guidance of his Spirit, and ſo their works are evil, and their words unſavoury, and evil words they uſe, which doth corrupt the good manners, the which of them you ſhould not learn, but let your yea be yea, and your nay be nay, and ſo learn of Chriſt, that his Power he may miniſter unto you, and you by him come to be ſaved, that you may be Children of God, and taught of God, and drawn by his Spirit unto Chriſt his Son, who ſaid, *I am the light*, of whom the Scriptures bears teſtimony, and in him the Scripture ſaith is life, and he is come who is the Light, that you might have life in your ſelves, and come to be Heires of the Promiſe of God by Regeneration, through the working of the Power of God, which worketh in the hearts of the Children of men to fit them for himſelf, a habitation of holineſs, that he may be glorified in his people.

And

And certainly you ought in the tenderneſs of your years to have a true fear before that God of Life which made you, who is an invisible Spirit, as may be read in the holy Scriptures of Truth; and as you learn the fear of the Lord, who cometh to dwell in his people, he will by the direction and guidance of the light of his Son in your hearts, who is the Mediator, by whom the Law is handed forth, will he teach you your duty towards your neighbour, which is near unto you, and to honour your father and mother, and what honour is, as alſo your duty and obedience in the firſt place towards God, that his love might be towards you, and that your dayes might be prolonged, as alſo ſaith the Law, for who ſo groweth wicked and rebellious againſt the Light, the Lord ſuffereth not to live out half their dayes, *Job* 24. 13. For life comes from God, and he withdraws it at his pleaſure from them that obey him not, and when he taketh away their breath they die, and the breath of God was the life of the ſoul of man, and Chriſt ſaid he was the life, who is meek and lowly in heart, who ſaid, *Suffer little children to come unto me*, and ſaid he, I *am the way*, and he cometh to condemn

condemn ſin, and calleth to repentance, and his name is called, *the Word of God*, Rev. 19. 13. and *the word is very nigh thee, even in thy heart*, Rom. 10. 8. And ſo that is the way that you all which are young ſhould go, and be trained up in, that when you are old you might not depart from it, *Prov.* 22. 6. ſo may you have peace with God, and his bleſſing to be with you alwayes, and be a comfort to your Parents, and all that truly fear the Lord.

Written by a Member of Chriſt whoſe love was to little Children, and ſo is mine, who am called

Humphrey Smith.

THE END.

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